

CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST... BE YE RECONCILED TO GOD.

VOLUME II. NO. 41.

NEW-YORK, SATURDAY, AUGUST 18, 1849.

WHOLE NO. 93

CHRISTIAN AMBASSADOR.

HALLOCK & LYON, PUBLISHERS.

PUBLISHING OFFICE, NO. 3 ASTOR HOUSE, BARCLAY-STREET,

TERMS: \$2 50 PER ANNUM, IN ADVANCE.

Original.

THE LIFE AND TIMES OF ST. PAUL.

IN A SERIES OF LETTERS SUPPOSED TO HAVE BEEN WRITTEN ABOUT A. D., 181, BY DAVID, THE GRAND-SON OF ST. LUKE, TO SEVERUS, A CONVERTED ROMAN.

LETTER IX.

MY EXCELLENT FRIEND:—

The Jews soon recovered their senses. They were mortified to find that while wrangling with each other their victim had escaped. And as they had so signally failed on two occasions, they wished to take his life by assassination, and accordingly forty-bound themselves by an oath, not to eat or drink until they had slain Paul. Their plan was this: To persuade Lysias to bring him once more before the Council, and while there a tumult was to be raised, during the continuance of which one of the party was to kill him. But his nephew hearing of this conspiracy, informed him of his danger, and afterwards revealed the plot to Lysias. Lysias was vexed at the Jews and alarmed for the safety of his prisoner. But he did not hesitate long, but with that promptness which is a distinguishing trait of your nation, ordered an officer to take four hundred and seventy men and convey Paul to Cesarea, where Felix the Governor resided. Three hours after sunset they rode in silence through the streets of Jerusalem, and before morning had traveled forty miles. They rested a few hours in Antipatris, and early next day arrived safely in Cesarea. By the commanding officer, Lysias sent a letter to Felix, describing the conduct of the Jews and the apparent innocence of the Apostle.

The removal of Paul to Cesarea effected a complete change in his condition. Being detained a prisoner by the Romans, he was placed beyond the reach of popular fury and secret conspiracies, and he could reasonably hope for a fair trial. But still his situation was far from being enviable. He was the prisoner of the Governor Felix. This man was not one of those stern and inflexible Romans, who cannot be bought by a bribe, intimidated by a threat, nor moved by tears. In youth he had been a slave, and through life retained many slavish qualities. His rise was not remarkable. A weak tyrant governed the empire, and cunning favorites governed the tyrant. At the head of these favorites Felix had a brother named Pallas. He was a man of polished manner and consummate skill. Soon after he entered the service of the Emperor he succeeded in winning the favor of the weak Claudius. Through his influence the un-

worthy Felix was promoted from station to station until to the surprise of the nobles, and scandal of the empire, he was appointed governor of Judea. But the nobility of his office did not ennoble the slavish and corrupt Felix. He was avaricious and cruel. He prostituted the dignity of his station, and betrayed the confidence of his master, by devoting both to the accumulation of wealth. So notorious did he finally become, that Tacitus, one of your writers, said "he rules with all the authority of a king and the violence of a slave!" But though a bad man and a bad governor, he was entirely destitute of that low cunning which sometimes passes for sagacity and shrewdness, if not talent. When he arrived in Judea, he found the mountains filled, and the country half depopulated by a multitude of robbers. He knew that as their profits increased, his own would decrease, and he soon made known his intention to rob himself, and severely punish those who followed his example. His plan was successful. With the army under his command, he soon exterminated his less powerful rivals, and with the aid of the same army, became the terror and scourge of the nation.

The laws of the empire, as you are aware, my friend, give a criminal the privilege of meeting his accusers face to face. Felix, were he inclined, dare not deprive Paul of this privilege, and he accordingly notified the Chief Priest and elders that their presence was necessary. They murmured at this, for they wished to judge the prisoner themselves. But Felix was firm, and after five days they appeared in Cesarea. To succeed the better, they employed one of those pettifogging lawyers, that disgrace a noble profession by the baseness of their conduct, to plead their cause before the governor.

The commencement of his speech was worthy of himself and his employers, for he hoped by meanly flattering the vain-glorious Felix, to gain his good opinion. He next proceeded to accuse the apostle. He said, in substance, "This man is a base fellow, a mover of sedition, an enemy to the laws of Moses and to Cæsar. Not content with the mischief he has done in many parts of the empire, he recently made an attempt to profane the Holy Temple. While attempting to do this, we arrested him, and would have given him a fair trial, had not Lysias, the chief-captain, with his soldiers, prevented us by taking him out of our hands. We then asked Lysias to bring the prisoner to trial in Jerusalem, but he abruptly refused to grant our request, and having sent him to you, commanded us also to appear before you." He concluded, and Paul rose. Though a prisoner, he could not flatter so bad a man, and introduced his speech by saying that he cheerfully spake for himself, since the governor, during his five years' residence in Judea, had made himself acquainted with the manners and customs of the Jews, their bigotry and intolerance. The following is a very brief report of his speech: "Twelve days ago I left this city and went to Jerusalem, wishing there to worship the God of my fathers once more. Mine enemies say I am a seditious person. But these charges are false. They cannot prove them. For they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogue, nor in

the city. They accuse me of violating the laws of Moses. This is also false. But this I confess, that after the manner which they call heresy, so worship I the God of my fathers. I believe all that is written in the law and the prophets. And wishing to observe that law, I visited Jerusalem after an absence of fourteen years, and having purified myself, entered the temple. The Jews from Asia first accused me, but, for reasons best known to themselves, they are absent. The High Priest and elders call me base, but now I ask them, in your presence, O Felix! what evil they found in me when I stood before the council in Jerusalem? Of this only can they prove me guilty—a belief that the dead will rise!"

Felix saw that the accusers of Paul cared but little for the public welfare. Their object was to procure his condemnation. Being aware of this, he stayed further proceedings until Lysias should come and give in his testimony. Paul's situation was made as pleasant as circumstances would permit. He was placed in the custody of a centurion, and permitted to receive his friends. My grandfather and Philip saw him almost daily, and many travelled long distances to see the heroic prisoner. Thus he lived for more than two years. The crafty Felix would occasionally send for him, and more than once hinted that for a small sum of money he would be set at liberty. But these hints were disregarded. His relatives, many of whom were very wealthy, were ready to give the required amount, but Paul refused to be saved by a bribe.

But the end of Felix's tyrannical rule was at hand. A report of his numerous crimes reached the ears of the emperor, and he was removed from an office which he only filled to degrade; and Festus was appointed governor of Judea. The new governor soon arrived, and after resting a few days in Cesarea, proceeded to Jerusalem. He had scarcely reached the city, before the leading men of the nation began to inform him against Paul. The delays of Felix had exhausted their patience, and fearing that Festus would show mercy to the prisoner, they entered into their last conspiracy against his life. With much seeming humility and many plausible arguments, they endeavored to persuade the governor to send Paul to Jerusalem for trial, but their design was to murder him on the way. The reply of Festus was one worthy of the governor, the Roman, and the man, for he bluntly informed them, if they had any charge to make against Paul, they must go down to Cesarea and make it there. In ten days he returned to Cesarea, and on the morrow Paul was brought before his tribunal. The priests and elders accused him of many crimes, but the only answer he made was this: "Neither against the law of the Jews, neither against the temple have I offended. According to the laws of Rome I am innocent, for my enemies cannot prove me guilty. This reply did not satisfy either Festus or the Jews, and the governor, willing to please the priests and the elders, proposed, somewhat indirectly, that Paul should return to Jerusalem. The proposition was startling. In former years he had seen so many evidences of their treacherous disposition, and was so well aware of their present hate, that he feared to trust himself in their power. He knew also, that as a Roman citizen he could not be compelled to return, and he feared if he did return he should be assassinated. His decision was soon made. With equal dignity and firmness he replied to Festus, "I stand at Cæsar's judgment seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die, nor will I save my life by subterfuge. But if I am innocent, if the Jews are unable to prove their accusations, let no man deliver me into their power. I APPEAL UNTO CÆSAR."

This appeal was one of those masterly movements [of the apostle by the aid of which he frequently defeated his enemies and escaped from their hands. He must now be sent to Rome; he must be condemned or acquitted by Rome's imperial master, the then mild, but afterwards terrible Nero. He was safe from the snares and intrigues of the Jews, for they would not dare disturb the palace with their clamor, nor insult the emperor's ears with their cries for blood.

If it is necessary for me to say more in justification of Paul, I will add, that from the Jews he had nothing to hope and much to fear, the governor began to waver, he had been in prison two years, and for many years had earnestly desired to see Rome.

The rage of the baffled Jews when they heard this appeal, you can perhaps imagine, but I cannot describe it. It defeated the object of two years' labor, of bribes to Felix, of importunity to Festus, and forever placed the apostle beyond the reach of their daggers.

Farewell,

DAVID.

Selected.

CIRCULAR.

BRETHREN:—I adopt this method to present to your notice, and, I trust, to your favorable consideration, the present condition and wants of the *Clinton Liberal Institute*. It is now four years, as you are probably aware, since by an act of our State Convention it came fully under the control and patronage of the Universalist denomination, and I was appointed its Principal. It is the only school we have in the State. Its property, consisting of a large building for the Male Department, a fine site for a new building for the Female Department, a dwelling-house in the village, together with a Library of more than 1,100 volumes, and a very small and imperfect apparatus, may be estimated, for school purposes, at from \$10,000 to \$12,000. Its debts amount to \$4,000.

During the past four years about 100 students have been, upon an average, in constant attendance, and between 200 and 250 have annually enjoyed, for a longer or shorter time, the advantages of the school, and have been instructed in the Languages, ancient and modern, in Mathematics, Natural and Intellectual Philosophy, Physiology, Logic, Rhetoric, History, etc., etc., including almost all the branches taught in the best Academies of the State.

I mention these circumstances to show that the Institute is well worthy of the attention of Universalists, and can easily be made the instrument of incalculable good to the denomination. Its reputation has been improving, and is now respectable among the higher class of schools. But it has labored and still labors under difficulties and wants. Its debts embarrass it and lessen its usefulness. It needs improvements to give it rank among the best institutions of the day, and must have them or fail of its true ends. A poor or indifferent school can do the denomination little service and no honor, nay, on the contrary, must prove a positive disgrace. We need a *good school*. Our highest interests, intellectual and religious, our reputation, our self-respect all demand this. We have the means, we only need the will to do, in order to accomplish everything which our position and wants require. Nor can we fail to have the will, the moment we seriously reflect upon the subject.

Our present and pressing wants are: 1st. A new building for the Female Department. The old one, unsuitable in every respect, has been sold, and is now occupied, for the time being, upon hire. 2d. A philosophical and chemical apparatus, that we may establish a suitable course of instruction in the Natural Sciences, which in this age is indispensable to every good school.

3d. Some considerable improvements in the Male Department, fitting up a general school room, and rooms for apparatus and cabinets. 4th. The payment of some portion of the Institute's debts. Its creditors need their pay, and should, if possible, have it.

A subscription for a permanent fund of \$10,000 has been raised to between \$8,000 and \$9,000. The remainder will unquestionably be made up in the course of the summer and early autumn. As soon as it is filled, its collection will be pressed with as much dispatch as possible, and the fund will be immediately invested. But no interest can accrue under fifteen or eighteen months to come. Meanwhile the Institute must either drag on under existing embarrassments and difficulties, or the denomination must step forward to its assistance.

Under these circumstances, I appear to lay the subject before the denomination, and most earnestly solicit that a collection in all the Universalist societies of the State be taken up in their respective congregations on the third Sunday of August next, or as soon thereafter as, in the opinion of the friends, may best subserve the interests of the school, and that returns be made by mail immediately to my address here. For the satisfaction of all parties the sums received from the several societies will be particularly acknowledged through the two Universalist papers published in the State.

May I indulge the hope that no Universalist society in the State will fail to express, in this manner, its interest in the Institute. To my brethren in the ministry I would appeal with confidence for their hearty co-operation. If our friends could know how much we need their aid, and how much it would encourage our hearts in the work before us, I am sure they would not withhold what they can give without sacrifice, and what in the aggregate would be to us so great a blessing.

With much respect,

by order of the Executive Committee.

THOMAS J. SAWYER, Principal.

Clinton, July 25th, 1849.

P. S.—The next term of the Institute will commence on Wednesday, the 5th of September, T. J. Sawyer, Principal of the Male, and Miss Louisa M. Barker, Principal of the Female Department, assisted by competent and experienced Teachers.

CHRISTIAN GEMS.

UNBELIEVERS.

They are eternally complaining of the plan, the system, the influences of revelation. They are constantly devising means, and laboring with commendable industry, were it better employed, to undermine the confidence of the Christian and force him into the labyrinth of skepticism. And for what purpose? Why, forsooth, that he may become a philosopher! that he may have no faith, no source of comfort in his sorrows, no sustaining hopes, no fixed principles, no religion!

Charity itself can grant them nothing more favorable than this—nothing less can result from their endeavors. For they assume the motive of making men reasonable and philosophical. But we have not now to learn that all this implies, in the vocabulary of infidelity, neither more nor less than the design to expunge the Bible from the catalogue of veritable books, and to blot out from the mind of man all faith, all hope and confidence in Divine revelation.—*Rev. S. R. Smith.*

PRINCIPLE AND EMOTION.

Let us beware of the injudiciousness and danger of laying too great stress on the religious excitement of the passions; since, however important and delightful in themselves, their exclusive cultivation may lead to a neg-

lect of that more sober principle, which is essential to our regulation and safety. Their animating zeal, their glowing fervor, their ardor and eagerness to press forward, are necessary to the highest Christian enjoyment, and essential to the loftiest Christian attainment. They are the sails which are to be spread to the winds of heaven, and to catch the whispering breath of God, and to bear the voyager briskly and triumphantly over the swelling seas of life; and without them, his progress would be toilsome and joyless. But what will you do if you have not principle at the helm, to keep the ship steady upon the waters, and guide her to her destination? Who does not see that he may make disastrous shipwreck of faith and a good conscience, who suffers himself to be blown about by his feelings, uncontrolled by the sense of duty, and deep, well-founded principle?

Rev. H. Ware.

LIFE A FLOWER.

A fatal disorder is seen to commence its ravages, and to thin, with an appalling haste, the ranks of society. An untimely grave is opened for our neighbor, friend, or relative. The attention of society is arrested by the sudden fate of one whose talents or situation had made him an object of general interest. We behold the conqueror, whose bloody occupation had been too long plied successfully, compelled at length to obey the mandate of one mightier than he, and add himself to the number of his victims. The grave is seen to open for the statesman, just as he has attained to the height of his power and popularity. The philosopher is cut off in the midst of his discoveries. The man of genius falls when he had scarcely reached the meridian of his fame. Living as we do in the midst of such events, seeing the frailty of our nature so frequently illustrated, must we not be struck in the most forcible manner, with the propriety of the prophet's words, "Man cometh forth like a flower, and is cut down." Must we not perceive and acknowledge, that man, in all the vigor of health, and splendor of talents and dignity of station, still resembles the tender flower in frailty, and, like it, is liable at any moment to be cut down?

Rev. J. Hincks.

THE DIVINE PURPOSE.

To allege that God has commenced an enterprize which he will not effect, is an impeachment of his wisdom and immutability—for it implies that circumstances will arise which will induce him wholly to relinquish his purpose, or essentially to modify his plans; and the assertion that He has purposed what He cannot effect, (no matter what the obstacles may be,) is so palpable a denial of his power, that I marvel exceedingly when any one advances the infidel hypothesis. It places the Supreme Being in the pitiable condition of a man who begins to build, and who is not able to finish. According to the showing of Arminians, God laid the foundation of Universal Salvation, in sending his Son to be the Savior of the world; and subsequently discovered that he had not sufficient means to complete the work! I shudder to think of this profanation of the holy attributes of the Most High God. In my judgment, it is tantamount to treading Immanuel under foot, counting the blood of the covenant an unholy thing, and doing despite to the spirit of redeeming grace.

Rev. A. C. Thomas.

READING THE BIBLE.

In perusing the Scriptures, let plain common sense be your guide in regard to their teachings. From the languages in which the Bible was originally written—from its frequent allusions to manners and customs, to sayings and maxims, to forms of government, and the condition of nations, as all these existed at the different and distant times when the several portions of it were

penned,—it is to be expected that allusions will occasionally be made in that book which we cannot now fully understand, and an understanding of which would, indeed, be of little avail. It should, therefore, be our object in perusing the word of God; to obtain a clear view of the leading doctrines, the great, general principles which it inculcates. A little candid attention will satisfy every one that a perfect harmony exists throughout its pages—that there are certain important doctrines characterized by truth, wisdom, and the perfect benevolence everywhere proclaimed in that blessed volume. And a comparison of the teachings of Nature with the prominent declarations of the Scriptures, will convince every enlightened mind that there is a perfect harmony between them, and that both have proceeded from the same source.

Rev. J. M. Austin.

RELIGION.

It is this which teaches the soul a high veneration for Almighty God; a sincere and upright walk, as in the presence of the unseen and all-seeing God. It makes a man truly love, honor and obey God, and therefore careful to know what his will is. It renders the heart highly thankful to him as his Creator, Redeemer, and Benefactor. It makes a man entirely depend on him, seek him for guidance, direction and protection, and to submit to his will with patience and resignation. It gives the law, not only to a man's words and actions, but to his very thoughts and purposes. It crushes all pride and haughtiness in the heart, it regulates the passions and brings them into due moderation, and regulates the estimate of this present world. Religion makes the wealth, and glory, and great preferments in this world of but little moment, when compared with things unseen and eternal." It makes him value the love of God and the peace of his own conscience, above all price. It makes him perform all his duty to God and man with sincerity and constancy, and while he lives on earth, his conversation, his hope, his treasures are in heaven.

Sir Matthew Hale.

Selected.

LIBERAL CHRISTIANITY.

We copy the following from the Chronotype, a secular paper, published in Boston:

The Rev. O. A. Skinner, pastor of the Warren-st. 5th Universalist Society, preached a sermon on Sunday morning last, upon *The Triumph of Principle and Labor*. His truthful reference to Father Mathew, the Catholic Friar, as shown in the following extract, exhibits a spirit of Christian liberality and faithfulness to principle, which has ever marked the Universalist as one of the most liberal of sects. Here is the extract:

We have another illustration of what one man can do when true to duty, in the labors of Ireland's greatest benefactor, and the world's apostle of temperance. Though not a gifted orator, though not possessed of remarkable powers of mind, he has produced the grandest revolution of any man who ever lived. History contains nothing equal to it. Quietly and without any parade this noble man, in a few years, has led to the altar of temperance, nearly six millions of people. When he began his labors, his country presented a gloomy aspect. She had 40,000 dram shops; she consumed 23,000,000 of gallons a year; she expended annually \$40,000,000 for intoxicating drinks. Here was her greatest curse, though she had others sufficient to crush any other nation under heaven. The iron heel of oppression was upon her, and had been for centuries. The mass of the people were tenants of lords, who lived in extravagance and forced from them exorbitant rents. Thus wronged by the

holders of the soil, by the tyranny of the country to which they were subject, and by the fiery demon that reigned over them, it seemed as though no power could save them.

At this dark and despairing moment Father Mathew entered the field; not as a second Curran or Phillips, not as the rival of any of the hundreds of orators to which Ireland has given birth; but as an humble, unpretending advocate of temperance. He stood up in all the strength of a noble nature, for a great principle; and to the advocacy of that principle, he gave all the energies of a large and warm and true heart. Plainly, though not with any impassioned power, he depicted the evils of intemperance. Earnestly, though with none of the charms of oratory displayed by the gifted men about him, did he plead with his wretched countrymen, to renounce the intoxicating cup forever. His addresses were simple, brief and unadorned. "Take the pledge now," he said, "and you shall have plenty, you shall have domestic peace, you shall have prosperity. Take the pledge, and the accursed fires which for centuries have been parching your land and consuming your energies, will be extinguished. Take the pledge and you shall rise from your degradation, and exchange your mean huts for comfortable homes."

This was the sum of all he said. These were the simple truths by which he achieved his astonishing victories. And now, though our youngest children can almost remember when he began his labors, he is admitted to have done more for the world than any man ever accomplished in the longest life. Do not suppose that he has done all this without toil. No man has labored like him. Early and late, in cold weather and hot weather, he has been in the field. O, how does his industry shame our lazy clergy, who think it a great task to preach two sermons a week, and who are so *overwhelmed* with business they cannot find time to attend a temperance meeting. In his patient perseverance is to be found the great secret of his success. People see that he is willing to spend and be spent in his work. They see that he is in earnest—that his whole soul is in the cause—and that he stops not to count the cost.

There is no man on earth who occupies so proud a position. Our country never witnessed such spectacles as the spontaneous gatherings of those present, who rally to do him honor. There have been greater gatherings, and more imposing processions, perhaps; but then, these gatherings and processions are not for a man who has earned his fame upon the battle-field; but for one who has toiled for the triumph of principle. The uprisings, therefore, which we see, are the promptings of grateful hearts to do honor to a moral benefactor—to a man who has labored to remove a moral evil, and enable the people to live in obedience to moral principle.

I have heard many things respecting him, which show how fully he enters into the spirit of his work. When at the City Hall, he hurried through an introduction to one of the chief judges of our country, that he might grasp the hand of a poor trembling inebriate who stood near. How much like him who though rich, yet for our sakes became poor, that we, through his poverty might be rich. I know not when I have been more affected, than I was on the day of his entrance into our city. It was a proud occasion for Boston and Temperance. There were thousands in the throng who assembled to bid him welcome, that had been redeemed from the slavery of rum, and realized the greatness of the benefactor they greeted. There were thousands of women who lined the streets through which he passed, whose husbands and sons and brothers had been saved by the reform in which he was engaged. There were many, too, who had taken the pledge from him in their native land, that then saw him for the first

time after years of separation. O, it was an inspiring occasion! How strong every temperance man felt! Even the poor drunkard then thought that it would be easy to break his chains, though he had tried in vain a hundred times to break them. Vast numbers have already found that their fancied strength was not imaginary, for in two days over 5,000 have taken the pledge. Who does not bid him welcome then, and wish him God speed? His religion we may not love; but his doctrine of temperance is ours. His church we may not approve; but in welcoming him as an apostle of Temperance, we approve not his church—and I am sorry that some have exhibited a narrow bigotry, and refused to unite in the welcome he received. For one, I care not by whose heel the serpent's head is bruised; and if Satan will cast out Satan let us not hinder him. I can rejoice in all the good that is done.

Selected.

THE BRITANNIA BRIDGE.

This famous structure is nearly completed, and when so, it will rival its near neighbor, the celebrated suspension bridge over the Menai Straits. During our tour through Wales, we, of course, went to Conway and Bangor, for the purpose of viewing these mighty structures, and to see the monument reared to the Duke of Anglesea's leg which he had the *honor* to lose at Waterloo. After an inspection of the Menai Bridge, which looked about grand enough, we went to view the preparations for the Britannia Bridge, half a mile distant, which is to serve for the passage of the Holy Head Railway. An immense number of men were employed on the iron work. The towers were already built, and each end ornamented with two huge lions, whose monstrous size made them visible a long distance. The centre tower, and in fact the whole masonry of the abutments and end towers are splendid specimens of workmanship.

The tubes are constructed of plates of iron, like steam boat boilers, and apparently of about the same strength. They are of rectangular form, 15 feet wide, and 25 feet high. These tubes are to be 272 feet long, reaching from the side to the center tower, though the clear space is but 260 feet; a lap of six feet is allowed for each end. Four of these tubes form the two parallel tracks. Then from the end towers to the abutments is another long space, to be covered by shorter tubes of 230 feet. The mass of iron thus employed will amount to over 300 tons, and is computed to be sufficient to sustain a train of cars and freight of 100 tons, without the oscillations of suspension bridges. It is computed that more than a million rivets will be required to complete the fastenings. These rivets the men were busy driving, red-hot, when we were there.

Some idea can be formed of this immense work, and the method of raising the tubes, from the following extract:

"When the whole structure is completed it will consist of two immense wrought-iron tunnels or tubes, each considerably upwards of a quarter of a mile in length, placed side by side, through which the up and down trains respectively will pass. The ends of these tubes

rest on abutments, the intermediate portions being supported across the Straits by three massive stone towers. The centre tower stands on a rock standing just midway of the Straits, which is covered 10 feet by the tide at high water. This is known as Britannia Rock, and gives name both to the tower resting on it, and to the bridge itself. The side towers stand on the opposite shores, each at a clear distance of 460 feet from the center tower. The abutments are situated inland, at a distance of 230 feet from the side towers, making the entire length of the iron tubes 1,380 feet; to which add the thickness of the towers and you have the entire length of 1849 feet, the date of the present year of grace. The first stone of the towers was laid in May, 1846. The towers for supporting the tubes are of a like magnitude with the entire work. The great Britannia tower in the center of the straits is 62 feet by 52 feet at its base upon the rock; its total height, from the bottom, 230 feet; it contains 148,625 cubic feet of limestone, and 144,625 of sandstone. It weighs 20,000 tons, and there are 387 tons of cast iron built into it in the shape of beams and girders. Its province is to sustain the four ends of the four long iron tubes which will span the Straits from shore to shore. The side towers, each 62 by 52 feet at the base, and 190 feet high. The total quantity of stone contained in the bridge is 1,500,000 cubic feet. The towers and piers contain 210 tons of cast iron. They are built up of a hard limestone called Anglesey marble; some of the stones are 20 feet in length, and weighing 20 tons. The interior masonry is of red sandstone.

Each tube is 12 feet longer than the distance between the towers; in order to receive this additional length, recesses or grooves are left in the face of each tower, six feet deep, and of sufficient width to allow the end of the tube to slide up easily within them. These recesses extend from the bottom to the top of the towers. Now, in order to get the tube within these recesses, the low end of it, which is near the land-tower, has been thrust twelve feet past the side of the tower, thus allowing the opposite end of the tube to be inserted into its recess. In order to deposit the low end in a similar manner, a portion of the masonry at the side of the recess is left out, to allow the tube to pass under it into the recess; this will be subsequently built up before the tubes are raised. As soon as this operation is accomplished, the valves in the pontoons are opened, the water enters, destroying their buoyancy, and the tube settles quietly down upon a bed of soft timber placed to receive it.

The tube was floated upon eight pontoons or flat bottomed barges, with valves in the bottom. On closing these valves at low water, the rising tide slowly lifts the mass, until the tube floats. About an hour and a-half before high water, the current running about four miles an hour, the huge mass is dragged out to the stream by powerful capstans and hawsers, and guided by other hawsers, with cable-stoppers and all other contrivances to insure perfect control of the movement. Each capstan is manned by fifty men. Numerous steamboats are also in attendance to give their assistance, if required. The speed and time of floating are so arranged that when the tide becomes stationary, before turning, which it does for fifteen minutes, the tube shall have just reached the towers, and in this interval it has to be deposited on the projecting shelves at the foot of the towers, exactly under its final position: this is the most difficult part of the whole operation.

The first attempt to bring in the tube, on Wednesday, was defeated by the breaking of a capstan, in consequence of the shore lastings not being cut away in season; and the vast multitude of people dispersed in a state of great disappointment. The following day the work was accomplished with extraordinary eclat.

The scene as early as six o'clock presented a very busy appearance, multitudes of men depositing the buoys, and shipping the enormous cables from the London and Manchester platforms of the works. The signals, consisting of different colored flags, under the direction of Mr. Stephenson, were placed on the capstans for the guidance of the process employed in navigating the great tube on the Anglesea shore, and at other points. Early in the morning the tube was lowered three feet upon its piers, so as to enable it to start earlier and take advantage of the tide at high water. At three o'clock the spectators by tens of thousands had taken their place upon the piers; the tubes and shores on either side, and the Straits for a mile in length presented a vast amphitheater of human beings. The pilots, to the extent of 200 or 300, took their stand on the pontoons to ply the gigantic tackle. As many more stood ready for action on the capstans. The cables, six inches in thickness, and of league-long length, were attached to the steamers that were to have the towing of the tremendous freight. Multitudes of yachts, small boats, and other craft, filled and gaily decorated, passed up and down the stream, and all eyes were fixed with mingled feelings of confidence and fear on the gigantic fabric, upon which stood Mr. Stephenson and Capt. Claxton. The utmost excitement ensued on the first signal, the sudden springing up on the Anglesea side of a flag, and a shrill strain from the trumpet of Capt. Claxton from the top of the tube, a hint to the pilots to take the tide, and pipe all hands for the exploit. This was responded to by a loud burst of enthusiasm from the seamen, whose efforts, united to those of the steam tugs, told upon the screws and tackles, and upon the hitherto motionless monster, which then glided very slowly and amid intervals of increasing cheers and salutations, without injury or jar, and with a majesty that could only be compared to that of a mountain moving on the waters, to the site of its final resting place.

The tube was floated obliquely, and then gradually swung round, with its face to the space between the piers. Arrived here, the next step was one of the most vital and absorbing nature, seeing that if, from anything in the run of the tide, which was progressing 3 miles an hour, or any giving way in the great net work of tackle, the tube overstepped then its line of destination parallel with the piers, the experiment must have failed, and the process of bringing it back would have been of great difficulty. Fortunately, however, such were the nicety of the measurements, and skill and quickness of the directing power on the top of the tube, and the moment of its march to the spot so geometrically measured, that the success of the final step was unerringly secured by the vigorous action of a giant vice upon the Anglesea end of the tube, which, having clenched its extremity, locked it in an unreleasable embrace.

The next operation, that of elevating the tube to its permanent position, will be accomplished as soon as possible. This is to be done by huge hydraulic presses, of a magnitude commensurate with the whole of the works; one cylinder alone being almost large enough at the entrance to contain a man standing, and of the prodigious weight of 40 tons. It is the most powerful machine ever constructed. The two end tubes will now be raised, and it is expected, from the rapidity of the movements, that this great iron highway over the Straits will be ready for the passage of trains in the autumn.

Selected.

REV. S. R. SMITH.

We copy the following from the New Covenant, published at Chicago, Ill. Glad are we to hear that Br.

Smith's health is improving, and that he is to be so pleasantly situated in future.

"We have been very much gratified by a visit of a few days from Br. Stephen R. Smith and his amiable lady, of Buffalo. Our readers will be pleased to learn that the health of Br. Smith has been somewhat improved by a trip around the Lakes, and that although yet feeble in body, his illness is not so severe as to be a great interruption to his general comfort and enjoyment of life. His principal difficulties are a loss of physical strength, and a cough which is rather troublesome, by breaking in upon his repose at night, rather than positively painful. There is no diminution of his intellectual vigor, and his habitually cheerful social tendencies are as full and active as ever.

We have another pleasing fact to announce in relation to Br. Smith, viz:—there is a probability of his becoming a resident of our State. One of his old friends and admirers, residing at Gage's Lakes, about forty miles from Chicago, immediately on hearing that his feeble health required him to abandon his public labors, generously proffered him a snug farm of eighty acres, adjoining his own, on condition that he would become its occupant. The locality is a beautiful one, and of the fourteen families in that immediate neighborhood, nine are old acquaintances of Br. S. He has concluded to accept the offer so kindly and opportunely made; and we cannot doubt that the renewal of his familiarity with natural scenery, and the pleasing occupation of superintending the erection of buildings, improving grounds, &c., will add greatly to his general health and happiness. He left Chicago in the steamer Patchin, on Tuesday, intending to return with his family in the course of the present month."

POWER OF LOVE.

The sentiment of love is too frequently made light of; that which is the most potent agency of this earth; that which has been the central fire of many of those revolutions, is mockingly referred to as if it were a subject for trifling. But love in a woman has a true meaning. Love in man is an ennobling passion; it is as dew upon the flowers, as purple dawn upon the sky, as the quiet streamlet in the valley, as an orchard resplendent with early blossoms; it is as a morning prayer; it is as an evening hymn; it is as a child asleep dreaming of heaven. It may be as a deluge that spreads around a viewless waste, without a dove, olive branch, or rainbow; it may be as a fruitful field withered with a poisoned wind; it may be as a delectable mountain thrown asunder by the inward fire; it may be as the home sickness of the exile; it may be despair; it may be insanity, that sings low and melancholy airs; it may be insanity that laughs aloud and then expires. Love, while its object lives in purity, makes a poet of him with whom it dwells—the ploughboy in the field—the sailor in the shrouds has his dreams and glories; he has in his own way the most passionate imagination—it kindles up the dormant faculties—it rouses fancy in the stupid—it loosens the tongue of the stammerer—it lends the most illiterate speech and eloquence—represses sensuality, and tames even the savage—it gives joy and fear and happiness, it renders even the mean heroic, and fills them with self-respect. Out of the visions of youth may have come the flames that have illumined the path to greatness. The captain in his floating castle, the general in his tented field, the magistrate in his duties, may each, if he will, look back and find in love the impulse that led him on to power.—*Giles' Lecture on Don Quixotte.*

CHRISTIAN AMBASSADOR.

NEW-YORK :

SATURDAY, AUGUST 18, 1849.

LIFE'S SORROWS AND COMFORTS.

This world has been termed a vale of tears. And to a great degree it is so. Though the sky is bright above us, and the earth is fair and lovely; though we are surrounded by the works of art, and strength, and wealth, and though we hear at the festive board and in the hall of gaiety the voice of mirth and pleasure, there are none without their griefs. Some sorrow preys upon the heart of each one crowding through our busy streets; thronging the active marts, and bowing at the shrine of fashion and amusement. Not one lies down at night upon his couch without being visited with painful reflections, and heaving a sigh in remembrance of some heavy misfortune or sad bereavement. How many are the homes where poverty creates its painful anxieties, where the disappointed with affections blighted weep in loneliness, where the sick languish on beds of pain, and the stricken in heart mourn that death has snatched from their embrace the dearest objects of their affection. How many are the unkindnesses, and wrongs, and deceptions which all encounter; how many the perplexities and hardships and uncertainties of business; how many the accidents and reverses against which no foresight, however prudent, can guard.

Such is life. It is a valley of sorrow. But dark as this valley is, it is not wholly overshadowed with clouds. There are not only occasional glimpses of sunlight which relieve its gloom, but the stars of Faith and Hope are ever gilding it with their mild beams. Indeed, with all its sorrows, life has many consolations. When weary with the labors of day, it is a consolation to reflect that night will give repose; when deceived by one in whom we confided, it is a consolation to know that we have a Friend who will never deceive; when disappointed in the pursuit of wealth, it is a consolation to feel assured that we shall never seek in vain for that wealth which is imperishable; when crippled and enervated by disease, it is a consolation to know that death will come to our relief. O. A. S.

NEWARK, NEW JERSEY.

This is the largest settlement in the State, containing upwards of thirty thousand inhabitants. The writer can remember when its population was less than ten thousand; but it has increased rapidly of late, and is now a beautiful and flourishing city. Its inhabitants are enterprising and industrious; they prosecute successfully nearly all branches of mechanical business, and have the reputation of producing as good articles as any in the country.

Newark is but nine miles from New York, by railroad, and cars run between the two cities almost every hour during the day. About two hundred persons reside in Newark whose business is located in this city. They "commute" with the railroad company, paying sixty-five dollars a year to travel over the road as often as they please. Thus they can be in New York early in the morning, remain here during the day, and return to their residences in Newark, towards evening. If the "commutation" were not so high, this class of persons would be greatly increased; for Newark presents advantages as a place of residence which thousands prefer to New York. Its streets are wide and pleasant, and most of them free from the noise and bustle every where to be encountered in this great city.

There is in Newark, a society of our faith, owning a small church. This society has been in existence some twelve years, and about the time of its organization the meeting house was erected. Previous to that, meetings of our order were held occasionally in school houses and public halls, when they could be obtained, and a minister of our faith visited the place. The opposition, however, was so strong, and the bigotry of the people so great, that at times no respectable place could be procured for a Universalist meeting. On one occasion of this kind, Br. S. J. Hillyer preached on the "common," a public green near the centre of the city, to a large congregation. The writer, who then resided in the place, was among his hearers, and can bear testimony to the ability with which Br. H. proclaimed God's truth to the assembled multitude. The consequence was, a church was soon erected by a few zealous friends, and it was regularly well filled with attentive hearers of the word, as dispensed by Br. L. C. Marvin, who was the first settled minister. Then the prospects of our cause there were truly encouraging, and if proper measures had been pursued, it does seem that we might soon have had a large and flourishing society. But matters were not attended to as they should have been, and soon difficulties arose which pressed heavily on the society, and came well nigh crushing it beyond recovery. At this juncture, the New York Universalist Missionary Society lent its aid to the continuance of the ministry, and a good brother in this city furnished funds to take up a mortgage which had been foreclosed. Our friends were thus inspired with new life; their meetings increased in size and spirit. Br. James Gallagher was settled as pastor, under whose ministry much prosperity was enjoyed. But he has left and located in Easton, Pa., his native State, where, we trust, his labors will be instrumental of much good. Our society in Newark is now without a settled minister, though Br. O. W. Wight is supplying them, we believe, to general acceptance. On Sunday the 5th inst., Br. W. being absent, we supplied his desk. Good, though not large congregations were in attendance.

On the part of the day when there was no service at our church, we went to the 1st Reformed Dutch Church. There we heard a discourse by a Mr. Bruen; and such a discourse! It was about as consistent as Orthodoxy itself. The speaker said, "Sin is now a much greater evil than it was previous to the Christian dispensation—it is an offence not only against God, but against Christ and the Holy Spirit." Now, if sin is an *infinite* evil, as the Orthodox contend, how can it be a greater evil at one time than another! And if there are "three persons in the Godhead, equal in substance, power, and glory," and these three persons are the Father, Son, and Holy Spirit, how can sin be an offence against God, without being an offence against Christ and the Holy Spirit? This expounder of Orthodoxy showed his dexterity at quoting Scripture after the following fashion: "He that believeth not is condemned;" and "God hath concluded all in unbelief, so that all are condemned;" thus representing that the object of concluding men in unbelief was their *condemnation*. How different from the plain declaration of Scripture: "For God hath concluded them all in unbelief, *that he might have mercy upon all.*" Rom. xi. 32. How strangely men will pervert the word of God, to sustain their wild notions!

The above is a fair sample of much of the preaching of the present day. God grant that it may be soon succeeded by one more consistent with reason and Scripture. H. L.

FAMILY BIBLES CHEAP.

For three dollars you can purchase at the office of this paper a good family Bible, large size, including the Apocrypha, well bound in morocco, with gilt back. We have but a few—call soon.

DOMESTIC CORRESPONDENCE.

LETTER FROM BR. BALCH.

WINCHESTER, N. H., Aug. 1st, 1849.

BROTHERS:—A few days sometimes bring about great changes in one's locality, especially in these times of Railroads and rapid Steamboats. Who would have thought, ten or fifteen years ago, that anything short of a miracle could have transported a man and his family from New York, through Connecticut and Massachusetts, touching into Vermont and crossing into New Hampshire, between a late breakfast and an early tea? It was thought a great feat once to do it in three days, and when accomplished in two, by express, the perfection of travelling was achieved. To go to Albany in ten hours, or to Boston in eighteen, was, not many years ago, worth a newspaper paragraph. But now one takes his seat in a splendid easy chair, in Canal street, at eight, A. M., and, by the time he has read the morning news, he is in New Haven. Less than two hours more, and he is at his dinner in Springfield, Mass., and at four in Brattleboro, Vt., or across the river where I am, in the "old Granite State." So we go, puffing, and blowing, and kicking up a dust, as if "all natur" was at our heels, and heaven and earth to be stormed in a day. What an age we live in!

Well, as I left the city an invalid, you may wish to know how the country suits me, and how my health is affected. Always favorably, but never so decidedly as now. I was never so suddenly reduced before, nor so long confined within doors, as the week before I left the city. And my journey hither was one of much fatigue and suffering, owing to my extreme weakness. But the country air has braced me up, and I feel myself quite secure from the enervating influence of the Cholera-atmosphere.

This section of country is suffering severely from a long drought. Some fields of corn are ruined entirely, and the potato crop must be very small. Pastures are completely dried up, and look as red as the plains of Italy. The farmers have nearly completed haying along the Connecticut valley, and the yield has been excellent. Rye and oats are fine, and corn upon the hills and on moist ground is not past recovery; so there is no danger of a famine. Some men are always complaining, and prophesying evil to the land; forever dissatisfied with the blessings they have, and grumbling because they have not more. Poor philosophy, and worse religion! The art of contentment is not studied as it should be; and all of us are too apt to be ungrateful.

We have a very good society in this town, one of the oldest in the denomination. It was in this region one of the earliest pillars of our cause stood for many years—Rev. Caleb Rich. He lived just over the line of this town, in Warwick, for many years, and preached all about this section. He organized a society in this town somewhere about the close of the Revolution, which was composed of some of the most worthy inhabitants in this and the adjoining towns. Rev. Thomas Barnes was among his early converts, who, for many years, was a distinguished advocate of the true faith, and finally settled in Maine, the founder of the cause in that State. The Ballous originated, as preachers, from the adjoining town of Richmond, and the Streeters from Swansey, the next town on the north; the Skinners from Westmoreland; and, in fact, a large portion of the first preachers of Universalism in this country, were from this section of country, within a circuit of forty or fifty miles.

Mr. Rich commenced preaching Universalism before he had seen or heard of Mr. Murray, and not far from the time he came to New England. His doctrinal views were very different from

Murray's, and also unlike those of Winchester. They were nearly allied to what Universalism now is, rejecting, in substance, the notion of vicarious atonement and imputed righteousness, holding every man responsible for his conduct, and basing the salvation of all men upon the ground of their redemption from sin and error, and their reinstatement in primal holiness through Divine grace, as administered through the mediation of the Lord Jesus Christ. These views found a powerful advocate in Rev. H. Ballou, who presented them in a distinct and systematized form in his "Treatise on the Atonement," which has probably done more than any other one work, written in modern times, to reform the theological opinions of the community. Mr. Rich, more than any other man in point of time, deserved to be called the Father of American Universalism. His views were gained principally from the Bible. He was a modest man, of a free and tolerant spirit, but highly esteemed for his moral excellence and great share of practical good sense. He copied from no other, and hence was safe from the bigotry which so often characterizes reformers. And he met with little sympathy from Mr. Murray, whom he once visited in Boston, as may be seen from one of Mr. M.'s letters, found in his series and addressed to "C. R." Mr. M. was a disciple of Rely, and could see nothing true or sufferable out of that system. Mr. Winchester retained the old ideas of vindictive punishment and salvation by substituted righteousness. Both these did good service in their way, but both borrowed much from others. Mr. Rich was an *originator*, and, as the inventor surpasses the copyist, so he excelled them as a clear, original and free thinker, who has, through his immediate successors, stamped opinions upon the theological mind which will never be eradicated.

The Society he formed in this town has continued unto this day, and is now larger than ever before. The old Meeting House, originally built, like New England Churches, by the Town, was early claimed as *in part* the property of Universalists; and their claim was admitted, and they allowed to occupy it their full portion of the time. The General Convention held three or four sessions in this place, and it was here the "Declaration of Faith" was adopted for our denomination, that we might be acknowledged in law as a sect of Christians.

Several years since, the Orthodox growing tired of a Union House, built themselves one. The Methodists had done so before, and the Universalists were left in free possession of the old Meeting House. They obtained permission to remodel the building, fitting the upper part into a very commodious and beautiful house of worship, the lower part being retained for a Town House, in which to hold public political meetings.

Br. Ford has been located here three or four years, but Sunday before last terminated his engagement. He goes next week to Springfield, Vt., where he is engaged to preach. A great change has been wrought in this section within a few years. Twenty years ago I preached here a quarter of the time, at a salary of some six or seven dollars a Sunday. That was all they could raise. Now they find less difficulty in employing a preacher constantly at a much higher salary. Several circumstances combine to this end. There are more believers, the ability is increased, and the brethren have come to appreciate its value at a higher rate; and last, though not least perhaps, the preaching itself is, doubtless, *better*. The same may be said of most towns in this region, few of which are destitute of preaching for some portion of the time.

Hoping that you and the friends are secure from the "noisome pestilence," I remain
Fraternally yours,
W. S. B.

SUBLIMITY.

"That alone is truly sublime, of which the conception is vast, the effect irresistible, the remembrance scarcely, if ever, to be erased."—*Ancient Critic*.

The astronomer who has discovered some new planet, or some interesting phases of the "circling spheres;" the philosopher, as he has looked on the wonders and glories of the Universe, or like Newton, unfolded some of its mysteries, are said to be acquainted with the grand and the sublime. They who have stood near the famed Niagara, have discoursed eloquently of sublimity.

Yet these are not the only persons who have seen and felt its power. The rude sailor out upon "the vasty deep," amid the driving tempest, battling with the storm, where the winds howl and the lightnings play; or listlessly looking on the calm bosom of the quiet waters on which the moonlight is sporting, has felt all the stirring emotions of the grand and sublime. Who has not experienced the sublimity of whatever object or occurrence in nature may have filled the soul with awe, or aroused the spirit of admiration?

We have felt its inspiration in reading the heroic deeds of the brave and the philanthropic. Its splendor lingers around the Straits of Thermopylæ, where Leonidas became immortal, and we breathe its atmosphere as we contemplate Archimides, Columbus, Washington.

Do we not, as American citizens, understand all that is signified by the truly sublime, when we think of the conceptions, the magnanimity, the patriotism of "the Father of his country?" There is a real sublimity in the fact that comparatively a few men, conscious of their own feebleness, menaced and wronged by a powerful nation, destitute of the resources of national power, should, for years, struggle on with unwavering purpose, and undaunted hearts, to be free. So there is in the motives by which a single man, leaving the endearments of kindred and home, devoting his life to toil, to sacrifice and privation, visiting the dungeons of the criminal, and comforting the inmates of dark, gloomy prisons, becomes the immortal philanthropist.

But there is a sublimity above all this. There is an eminence of moral greatness and grandeur to which no human enterprise has ever reached. That which is truly and pre-eminently sublime is seen in Jesus Christ, his mission of mercy, his character, his example. Are we filled with awe and amazement in beholding the wonders of nature, in contemplating the majesty of human enterprises; let us consider what is more sublime than all these. Jesus came not to save one class of men, but to redeem the world. Not merely to smooth the path that leads to death, but to destroy death itself. Not simply to alleviate the toils and pains of bondage, but to break in pieces its chains. Not only to meliorate the sad condition of man, but to destroy and blot out sin forever. Not only to bestow temporary peace and tranquillity, but an immortal crown of fadeless joy. Here is sublimity. Do the mountains, with their thousand glaciers sparkling in the sun, and the flashing lightning and the tremendous crash of the earthquake teach us of the Divine power? and do the heavens declare his wisdom?—let us go to the gospel to know the Father's love as it beams in the face of Jesus.

"Yes, from his gospel beams
Instruction more divine;
There God unfolds an endless day,
There love and mercy shine."

Here let us wonder and adore; here let us dwell on the sublime teachings and character of Christ, and contemplate the goodness of our God manifested in him, till we "are changed into the same image from glory to glory, even as by the spirit of Lord."

E. B. H.

CLINTON LIBERAL INSTITUTE.

The claims of this Institution, and the utility of sustaining it, are now pretty generally acknowledged by the friends of our common cause. If we regarded this Establishment as the mere experiment of a single man, the offspring of some visionary or enthusiast, or stock jobber, we should keep silence; or, at least, refrain from commending it. But it is the hope of our denomination. Those most deeply interested in the success of a faith long cherished, and coming up from comparative obscurity, and trial, and difficulties, to its present stature, must appreciate the importance of a united effort in this matter. Do our more learned and talented preachers concede that we need a "good school," of the kind now in operation at Clinton? Yes. Do our ministers who have battled long and zealously in the field, under the embarrassments and privations which have met them, say "God speed the Institute?" Yes. Do our laymen, our fathers and mothers, call for vigorous action in regard to our educational interests? Yes. And do all say that Br. T. J. Sawyer is the man to occupy the station he now holds? Yes. Then what is to be done? Put into the hands of some two or three men we could name, but half the money raised during the past year in behalf of the "American Tract Society," and we could guess what would be done. Give us the cash amassed in 1849, in New York alone, to convert the heathen, and we will answer. But see the Circular, (on first page); let our friends read it and ponder its import and objects, and let them come to the decided, determined stand, that they who are now growing gray in years, having toiled, and struggled, and hoped, and feared, in reference to the "Institute," shall, at least, behold a simultaneous and far-reaching effort in its behalf, before they "shall be gathered to their fathers." We trust that the proposal to have a collection at the time named in the Circular, will meet with a cordial response, and a corresponding and efficient action. We presume the Societies out of this State are not debarred from exercising this privilege, if they feel disposed to use it.

MINUTES OF THE GENESEE ASSOCIATION.

Abridged from the Guardian.

Met in Pavilion, N. Y., June 20th. Br. S. Miles *Moderator*, and Br. L. Crofoot, *Clerk*. Appointed the following Committee of Discipline, for the ensuing year: J. S. Brown, of Perry; A. R. R. Butler, of Alexander, and John Tomlinson of Le Roy. Committee on Fellowship and Ordination; Brs. S. Miles, S. Goff, and S. Williams. Br. S. Miles to preach the next Occasional sermon.

(For a preamble and resolution adopted, see article headed Something New.)

Voted, to hold a Conference in Gainesville, on the third Wednesday and Thursday in August; also in Morganville, the first Wednesday and Thursday in October.

Adjourned to meet in Alexander, on the third Wednesday and Thursday in June, 1850.

REMARKS.—Sermons were preached by the following brethren, J. S. Brown, Occasional—S. Miles, O. Roberts, M. B. Smith and Wm. B. Cook. *Ministers present*.—S. Goff, S. Miles, W. B. Cook, H. L. Hayward, J. Whitney, O. Roberts, A. Kelsey and J. S. Brown.

We had a pleasant and profitable Session, good congregations, and much harmony and love.

J. S. BROWN, *S. Clerk*.

ORDINATION OF BR. J. C. SAWYER.—We learn from the *Guardian* that Br. J. C. Sawyer was ordained to the Work of the Gospel Ministry at Whitesville, July 19th.

The Ordination services were as follows: 1. Reading of the Scriptures, by Br. Hunt. 2. Prayer, by Br. Clark. 3. Sermon, by Br. Hunt. 4. Ordination Prayer, by Br. Sharp. 5. Charge and Delivery of Scriptures, by Br. N. Sawyer. 6. Right Hand of Fellowship, by Br. Clark. 7. Benediction, Br. J. C. Sawyer.

An interesting Conference was held on the occasion, continuing two days, when sermons were preached by Brs. Clark, N. Sawyer, Sharp and Hunt. Everything passed off pleasantly.

MINISTERIAL CHANGES

Address Brs. W. G. Anderson, Danube Herkimer Co., N. Y. C. W. Mellen, Chelmsford Mass. J. W. Ford, Springfield, Vt. J. E. Burnham, Saccarappa, Me.

CLERICAL PREJUDICE AT SACKET'S HARBOR.

A few weeks since, being on a visit to my parents at Sacket's Harbor, N. Y., I was requested by a few friends in that village, to deliver a lecture in the Methodist church, which had been kindly granted for that purpose, on Sunday evening. On Saturday, notices of the lecture were written and sent to the different clergymen in town, with a request that they might be read the following day. The pastor of the Methodist Church complied with the request, and read the notice in the spirit of true Christian liberality—for which I sincerely thank him. The notice sent to the Presbyterian clergyman, Rev. Mr. Townsend, was enclosed in a note from Mr. R. Hooper, who was a member of Mr. Townsend's congregation, and one of his liberal supporters. To his note Mr. Hooper received the following reply:—

"SACKET'S HARBOR, Saturday Eve.

"MR. HOOPER—DEAR SIR:

Your note requesting me to give notice of a Lecture from a Mr. Austin, at the Methodist church, is before me. Much as it would gratify me to do you a personal kindness, both honor and affection forbid my compliance, if the object of that lecture be to preach sentiments subversive of Christianity. And such I understand to be the character of Mr. Austin's teachings.—As I believe the Word of God, and seek to explain it, as an honest man, to say nothing of a Christian minister, I could not in any way further or countenance such an object, and every sentiment of affection I bear to you, to my fellow-citizens, and to my Lord and Master, forbids my co-operation in such a measure.

"Respectfully and affectionately, Yours,

"E. G. TOWNSEND."

Mr. Townsend may consider this a very courteous and proper letter, and he may have been quite sincere in penning its contents. So, I have no doubt, many of the Jews were sincere in their opposition to Christ, and in their efforts to arrest the propagation of his gospel. But their sincerity was the growth of their wilful blindness and bigotry, rather than of any spirit which can be commended by God or men. I think it not uncharitable to express my apprehension, that whatever of sincerity actuated Mr. T. in writing the above note, originated from the same sources.

It was this same blindness and bigotry which led Mr. Townsend to quite misapprehend the nature of the favor Mr. Hooper asked at his hands. Had his feelings not been so bitter against the sentiments of "A Mr. Austin," his judgment would have been decided more clear. He would have seen that he was not requested to co-operate in any improper manner in getting up my meeting, or to sanction it; but simply to do such an act of courtesy and kindness as one neighbor, or one denomination, is bound by all true principles of Christianity and politeness to do for another. To read a notice for a meeting of another sect, cannot be considered in any true sense as sanctioning its objects, or the tenets that may be proclaimed. It would be

but fulfilling in fact, the Saviors' Golden Rule—"All things whatsoever ye would that men should do unto you, do ye even so unto them." Were Mr. Townsend to visit friends in a community where the citizens were chiefly Universalists and Unitarians, (and I can point him to such,) and a few Presbyterians there should invite him to deliver a lecture in illustration of their sentiments, I have no doubt he would think it exceedingly proper that his notices should be read, and he would justly complain that Universalists and Unitarians were wanting in the first principles of politeness, were they to refuse an act so simply neighborly and right. Why could he not summon a sufficiency of the Christian spirit, to say nothing of the plainest rules of good breeding, to do a similar act himself in a reverse of circumstances?

He should recollect he is not residing in priest-ridden Italy, but in Protestant America, where we allow no Popes to lord it over the consciences of men. In a country with institutions like ours, which guaranty unto every man *spiritual* as well as political freedom, and where Christianity, as a consequence, is presented in all its different phases, the people, Mr. Townsend's congregation, as well as others, have a *right* to listen to the different views advanced on the great topics it embraces, that they may be enabled to judge for themselves what is true and what false. In attempting to deprive them of this privilege, as Mr. Townsend virtually did, when he refused to notify them of a religious meeting different from his own, he violated the first principles of religious freedom and of Protestantism—disregarded the rule of right established by the Savior, and arrogated to himself the infallibility and spiritual despotism of a Pope! He in effect said to his congregation: "I KNOW I am right, and 'A Mr. Austin' is wrong. You shall not hear for yourselves anything but such as I am pleased to preach to you: Me you must hear, others you shall not; or at least, I will prevent you, to the extent of my ability!" If this is the spirit of Presbyterianism, community should understand it, and govern themselves accordingly. And if Mr. Townsend's congregation sanction such proceedings—if they think it is acting on principles which are honorable, neighborly and Christian—they are at perfect liberty so to do, however much the rest of the world may pity the state of mind and heart which such sanction would exhibit.

Mr. T. understood that the object of my lecture was "to preach sentiments subversive of Christianity." To speak plainly, this is the merest prating of double distilled bigotry. Is this man really so *ignorant*—does he actually *know* so better, than to make such a declaration—or is he feigning ignorance, merely to cast a stigma on the views of his neighbors, and a large and rapidly increasing denomination? "Sentiments subversive of Christianity!" Where did Mr. Townsend obtain his notions of Christianity? In what benighted quarter of the earth did he study his theology? One would be almost tempted to believe he must have passed his days in some far-off Pagan region, where the light of the gospel had never dawned! "Sentiments subversive of christianity!" Does he sincerely and honestly believe that when I preach to men, and labor to have them believe in the existence, perfections and government of God—in Jesus Christ as the Son of God and the Saviour of the world, (1 John iv. 14.)—in the great and important doctrine of rewards and punishments, and the certainty of their administration—in the inspiration of the Scriptures—in the resurrection of the dead, and a state of immortality beyond the grave—and in the most glorious Bible truth, that at length Christ shall succeed in bringing all hearts to true repentance, and in using every knee willingly to bow, and every tongue gladly to confess,

that he is Lord to the glory of God the Father, (Phil. ii. 9-11,) does Mr. T., I repeat, honestly believe that in proclaiming these momentous truths of revelation, I "preach sentiments subversive of christianity?" If he does, pray let him inform me what I should teach to build up Christianity.

The truth is, there is a class of arrogant men among certain professed ministers of Christ, who are precisely in the prejudiced and darkened state of mind, that makes the language of the Apostle apply most pointedly to them: "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God!" (Heb. v. 12.) These clergymen have been so erroneously instructed as to suppose that the heathen notions of the Trinity, (or three Gods in one,) total depravity and eternal wretchedness for their neighbors of another faith, constitute all that is important in Christianity, and that whoever repudiate them as unwarranted by the Scriptures, reject Christianity itself! whereas these dogmas have no possible connection with pure christianity. They are the sheerest Pagan errors which gradually crept into the Church of Christ, during the long and dark ages, which elapsed between the Apostolic era and the Reformation, when a flood of the grossest heathen absurdities became engrained in Christianity! It is really to be hoped these gentlemen will in time advance sufficiently to have some just comprehension of at least "the first principles of the oracles of God." If they do not, they will permit me to express the belief that the people will ere long leave them far behind, alone in their darkness.

J. M. A.

DIPPING THE SOP.

Our Saviour said to his disciples as he sat at the table with them, "he that dippeth his hand with me in the dish, the same shall betray me." At the present day it would be thought quite rude and uncivil to put one's hand in the dish.

We must remember that customs have, materially changed since the days of our Lord. The table in the East is a round piece of leather, placed on a kind of stool, which supports a dish or platter. In the platter was a sort of spicy or savory beverage, in which pieces of bread were dipped by the right hand, and conveyed to the mouth. This makes the saying of Jesus, "he it is to whom I shall give the sop when I have dipped it," perfectly natural and plain. All dipped their bread in the dish, and Jesus, when he had dipped a "sop" or piece, gave it to Judas, by which the disciples knew that "he it was who should betray him."

This also explains another fact, that of John's leaning on Jesus' bosom at supper. They sat on mats or cushions, spread on the floor around the table, their legs being bent and crossed; and as the right side was towards the table, or circular piece of leather, John being seated next to Jesus, may be said to have "leaned on his bosom."

There is a peculiar feature in Christ's character exemplified in the dipping of the sop. He had told his disciples that one of them should betray him. Suspense, which is painful under almost every circumstance, must have been extremely so in this case. The compassion of Jesus did not suffer him to allow his disciples to be long tortured by the inquiry, "Lord is it I?" He who wounds but to heal and to save, relieved them from this state of deep and overwhelming anxiety. Reader, Jesus has enemies now; put the question to yourself, to your own heart, frequently, and with searching self-examination, "Lord is it I?"

B. B. H.

CHRISTIAN GUARDIAN.

There is an article in this paper, of the 2d instant, without a signature, but such as I did not think any of its editors capable of penning. It has much to say of the "jealous feeling" of this paper towards the Guardian, and insinuates that I was "bribed" to make the statement appended to Br. Hayward's article, three weeks since, concerning the notice of the State Convention. The individual who wrote that editorial must look through jaundiced eyes; it is said that a staggering person always sees things in motion. Br. Hallock has been in this office since the 19th of February last, and, with few exceptions, has written the wrappers in which our papers are mailed, every week since that time, and among others that of the Guardian; so it certainly is not correct that there has been any hesitation here about exchanging with that paper, till within two months. If our paper sometimes has not been received, the Guardian should thus understand how its own publication might be mailed without reaching this office. What I stated concerning the non-reception of the Guardian at this office, was made voluntarily, without the knowledge of any other one connected with our publication, and further, without intending to insinuate any falsehood on the part of the Guardian. I am sorry it "riled" the temper of the Guardian man so wonderfully. I have no wish to incur the wrath of any person connected with that able, interesting and useful publication. Let us live in peace, brethren.

B. L.

P. S. The last three numbers of the Guardian have been received, though at a late day; for instance, the No. for the 2d inst., arrived this morning, the 7th. Our paper, as heretofore, will be mailed regularly to the Guardian—we hope it will reach its destination without fail.

SOMETHING NEW.

The following preamble and resolution, were passed by the Genesee Association, at its recent session in Pavilion, N. Y.

"Whereas, It is desirable that this Association adopt some safe, proper, and uniform system of fellowship which shall govern it in the future admission of members; and whereas, in the opinion of this Association, the adoption of any written form or creed, or declaration of faith, to be formally subscribed for the purpose above named, is highly dangerous, and has always been injurious to the Christian cause; Therefore

"Resolved, That this Association shall hereafter invite those ministers whose faith and works they may approve, who shall arise, or remove, within the bounds of the Association to receive its fellowship; and in no case shall fellowship be thus extended without the concurrence of two-thirds of the members present at our annual session."

That will do. We are sorry, however, that the fellowship of the Genesee Association has become so cheap that it must needs go begging for some one to receive it. But old things are passing away, and we presume the next move will be for the ministers to invite societies to settle them as Pastors, and perhaps ere long the ladies may resolve to invite the gentleman to become their husbands. Who knows?

PROF. CROSBY.

This distinguished gentleman, editor of the late pamphlet containing Foster's Letter, and an Appeal to the American Tract Society, is to be arraigned before the Faculty of Dartmouth College, for heresy. He has spoken the truth too plainly for those orthodox professors, with whom he has long been associated, and they are disposed to cut him off. He, no doubt, prefers the honor which cometh from God, to that of this world, and is prepared, if need be, to sacrifice the latter, that he may enjoy the former.

THE UNITARIANS OF BROOKLYN.

BRETHREN:—The following preamble and resolutions were adopted at the close of our last service in the Unitarian church, Sunday July 29. I feel it due to our Unitarian friends that they should be made public; and I am sure the generous and Christian action they record will be welcomed by your readers, and those of our faith generally, as an example worthy alike of cordial commendation and faithful imitation. I would that more such might come up as green spots in the desert of sectarian strifes and jealousies—so would the friends of religion be encouraged, and its enemies disarmed of their keenest weapon.

In his note acknowledging the receipt of these Resolutions, and in reply to some remarks of mine, Rev. Mr. Farley says: "I am always glad, when in the Providence of Almighty God, an opportunity is afforded for exchanging those gentler courtesies and offices, to which a true Christian sympathy must ever prompt, with brethren of another denomination. And therefore your gratitude seems to me almost excessive, when that which has prompted it was of such rich gratification to myself."

In reply I can only say, it is precisely this fact that makes us feel the kindness, that adds to the measure of our gratitude. If what has been done had been done reluctantly, grudgingly, we should have cared less and said less about it. It is the free gift, that blessing the giver as the receiver, is ever the welcome gift. Asking pardon of our Brother for this beginning of an argument, I leave the subject to the reader.

T. B. T.

Brooklyn, Aug. 6, 1849.

Whereas, On the day on which our church was burned, Sept. 10, 1848, the Pastor, Trustees and Society of the Church of the Savior, generously came forward and offered us the use of their House of worship as long as our necessities might require; thereby in the true Christian spirit obeying the Golden Rule of the great Teacher—and when, by a combination of unfavorable circumstances, we found ourselves compelled to occupy their church longer than we contemplated, and expressed a sense of uneasiness and anxiety lest we should become burthensome to them, the Pastor did then promptly call a meeting of the Trustees, and the invitation was kindly renewed, with an assurance of an entire welcome—and

Whereas, We have now, in accordance with this invitation, worshipped in this church nearly an entire year—Therefore,

Resolved, That the sincere and grateful thanks of the Pastor, Trustees and members of the 1st Universalist Society be presented to those who have been so kind and generous to us in our time of need; and who in showing this kindness have both in substance and manner, so truly honored the Christian profession.

Resolved, That we regard the liberal action of our Unitarian friends, as fitted in all its influences to soften the asperities of sectarianism, to bring about a more christian intercourse among the various denominations and to realize the only Evangelical alliance that seems practicable.

Resolved, That as the most acceptable return we can make for their favors, should any hereafter be as unfortunate as ourselves, we will endeavor, following their example, to do for such what they have done for us; and so speed the good work forward.

Resolved, That now, in taking leave of them, we offer our fervent prayers for their continued prosperity as a society; and their welfare as individuals, in all the relations of life.

B. RANSOM, Moderator.

E. T. BROWN, Clerk.

LETTER FROM REV. T. CLAPP.

NEW ORLEANS, July, 13, 1849.

DEAR SIR:—I have been much gratified and instructed by the communication recently addressed to me in your able and interesting paper. I am urged by many reasons to make a short reply, for the purpose of explaining more distinctly the state of mind which dictated my letter to the editor of the *Trumpet*.

And, first, allow me to assure you that I was not led into the error, which you have so kindly rectified, by Mr. Whittemore, but by the solemn declarations so frequently seen in the most ac-

credited periodicals of the Unitarian Denomination, that there never was and never can be any sympathy between *Universalism* and *Unitarianism*—because the two systems are diametrically opposed in some important and fundamental particulars. In addition to this fact, all the New England Unitarian Divines, in their printed discourses, affirm that the Scriptures address no promises of ultimate happiness to those who die in a state of impenitence. They are so composed, we are told, as to leave the impression on all fair and candid minds, that the destiny of the wicked beyond the grave will be one of vast, tremendous and inconceivable suffering. Or in other words, the authors of the New Testament teach most explicitly the doctrine of future punishment, but they say not a syllable about the nature [?] and or duration of the threatened evil. My erroneous impressions touching this topic were also much strengthened during a short stay in Great Britain, two summers ago. The most distinguished Unitarian ministers of London and other cities expressed to me their deep regret and astonishment, that the liberal clergymen of Boston were not the open and decided advocates of that system of divine truth, which teaches the final restoration of all men to holiness and happiness. It did not occur to me, that they might have been misinformed as to the real position of Unitarians on this side of the Atlantic, in regard to the doctrine of eternal punishment.

It gives me inexpressible delight to be made certain that the Unitarians of my native state, (of which I am so proud,) disclaim the blasphemous doctrine of everlasting torment. You tell me, that "it is disclaimed by them in their preaching and writings; in confession and proclamation.—They do not believe that the Scriptures affirm it." All the Unitarian clergymen avow the doctrine that punishment will continue as long as sin shall last. Consequently, in denying the eternity of torment, they also deny the eternity of sin. But when sinners cease to do evil, they will, of necessity, be saved. Such must be the unavoidable result, except upon the supposition, that their ceasing to commit sin, and their annihilation, will be simultaneous events. But still, as a body, you hold that the New Testament does not expressly promise eternal life to all men, but only to them who by patient continuance in well doing seek for glory, honor, and immortality. You tell me, that you cannot conscientiously speak any other messages to the impenitent and unbelieving, than those which were spoken to them by our Savior and his apostles. This is all right. Concerning this unspeakably solemn subject we should be guided by the principles suggested in the motto,—"*The Bible, the whole Bible, and nothing but the Bible.*" I assure you, dear sir, that I can comprehend and appreciate the position which you occupy. God forbid, that I should be so unjust, or uncourteous; as to "impute it to any unworthy motive, whether to want of courage, or of fidelity to the cause of truth." As a denomination, I believe the Unitarians of New England are actuated in all their doings, by the most sincere, ingenuous and upright sentiments.

Still, it must be admitted, that they belong to a mortal and fallible race of beings. Of course, no disparagement is implied in the supposition, that it is quite possible for them to entertain erroneous opinions in regard to some of their duties and relations in this eventful and interesting period of the Christian era. Remotely situated as I am from my northern brethren, it would be a mournful display of folly and presumption to express a formal judgment concerning the prominent principles of their ecclesiastical policy or practices. But it is not improper for me, I suppose, to communicate in writing, the views which seem to me true and scriptural respecting the nature and requirements of that intercourse which should be cultivated by liberal christians of every name, throughout our confederacy. On this topic, I hope soon to be able to send you a short letter.

Very affectionately and respectfully,

Yours, &c.,

T. CLAPP.

CHURCH RECOGNIZED.

The Church which has recently been formed in Sandwich, Mass., was publicly recognized on the 3d inst. The Sermon was preached by Br. O. A. Skinner, from these words: "This do in remembrance of me." The subjects of the discourse were: 1. The Supper is a commemorative institution. 2. The fitness of the Supper to accomplish the end for which it was designed. 3. The

importance of its design. 4. The qualifications requisite for the communion.

The fellowship of the Churches was given by Br. R. Tomlinson. The Supper was then administered to the members of the Church, and a large number of friends who came to unite in the services. The occasion was one of very great interest. Br. R. S. Pope assisted in the exercises.

INSTALLATION AT SANDWICH, MASS.

Br. J. Sanger was installed as Pastor of the Universalist Society in Sandwich, Mass., on the 3d of August. The services were conducted in the following order: Reading the Scriptures and Introductory Prayer, by Br. E. H. Lake. Sermon, by Br. R. S. Pope. Installing Prayer, Br. O. A. Skinner. Charge, by Br. R. Tomlinson. Fellowship, by Br. R. S. Pope. Address to the Society, by Br. O. A. Skinner. The congregation was large and attentive, and the services were highly interesting. Br. Sanger has been in the ministry about two years, and is a young man of good talents and attainments, and bids fair to be eminently useful. He has many excellent families in his Society.

TO CORRESPONDENTS.

Br. G. your communication has been received. It would occupy considerable space in the paper, more than we think the subject on which it treats would justify. We have re-perused the article to which you refer; so that your object in this respect has been attained. There is a difference between yourself and us with reference to it; the discussion of which we think would not be interesting to the public.

We have several communications on hand, which require much correction, some an entire new writing to prepare them for the press. Articles of this character cannot often appear.

REV. DR. SPRING.

This gentleman has been the minister of the Brick Presbyterian Church, opposite the Park, thirty-nine years, and is the oldest pastor in New York City. On Sunday, the 5th inst., he preached his anniversary sermon, in which he said:

"During these thirty-nine years, the ministers and officers of the churches who then welcomed the speaker to his field of labor, have passed away. There remains not a member of the presbytery, not a minister of the Gospel of any denomination in our city, who was in the ministry when I first commenced my labors. Of the elders and deacons of this church who at that time were living, not one remains."

What different thing Orthodoxy is now from what it was when Dr. Spring commenced his labors in this city. He has not only lived to see "the ministers and officers of the church who welcomed him to his field of labor," pass away, but also to see old fashioned Calvinism itself pass away. H. L.

In a recent speech Senator Houston, of Texas, is represented to have said:

"I once had a bad name, and then, nobody wanted to rob me of it—but, since I have reformed and won something of a good name, there are a great many who are striving to take it away from me."

Miscellaneous Department.

Original.

TALLEYRAND AND ARNOLD.

BY MISS A. A. MORTON.

In a distant land, where the clustering vines
Of the grape in beauty grow;
Where vineyards rejoice in the peasant's song,
And rich is the winepress' flow—
A stranger sojourned, away from the land
Where his youthful days had sped:
Yet that home to him was now but a name,
To which fond memory led.

'Twas the sunset hour, and alone he sat,
While the parting sunbeams fell
With their golden light on his furrowed brow,
Like a calm and silent spell,
A rich purple robe was around his form,
And its velvet foldings lay,
All hushed, and still, like a motionless pall,
'Neath the parting hues of day.

His arms were folded, and his head was bowed,
While his mind, wrapt deep in thought,
Heeded nought, save the pangs of bitter remorse,
By the voice of conscience wrought.
The minuter passed on, and twilight had come,
Nor raised he again his head,
Till he caught the glimpse of a coming form,
The sound of a manlike tread.

The form advanc'd, and, in eloquent tones,
Going forth, through each gushing word,
Was the "Reign of Terror" portray'd, and all
The wrongs of the exile pour'd.
"I am forced to fly from my native home!
I seek the land of the free;
For France is red with the blood of her sons,
And she has no charms for me.

"That land now is thine; then a passport give
To thy friendship o'er the deep;
For a man like you must many a name
Of friends in his bosom keep."
The rich voice ceased; for the stranger arose
With his arms yet folded tight;
While his purple robe with his trembling shook,
And his furrow'd brow grew white.

He spoke! and his voice rang out through the room
With a wild and thrilling sound,
As though the strong chords of deepest remorse
Round his broken heart were bound.
"Not a friend," he said, "in that land is mine;
Not one, 'neath its azure sky!
I feel the full weight of my country's curse:—
Arnold, the traitor, am I!"

Talleyrand spoke not! the traitor had gone!
And his look of dark despair,
When he turned away, was deep in his heart,
With his name engraven there;
And never again, through his varied life,
Was that strange sad look effaced;
For it lingered long by the truthful hand
Of fadeless memory traced.

Thas Arnold fled! from his guest far away
 Remorse for his goading pest;
 Nor could ever the vine clad land of France
 Give his troubled spirit rest.
 But few are the lights on history's page,
 That speak of his closing life;
 Yet passing years unto him must have been
 With darkness and sorrow rife.

How passed his soul from the earth, on its way
 To the realms beyond the sky?
 Stood woman near to his couch, while the tears
 Fell fast from her love-lit eye?
 No! it could not be that his pallid brow
 Was wet by her farewell tears!
 His soul must have passed from its earthly shrine
 Mid strife, and contending fears.

Hatfield, May 26th, 1849.

SOWING AND REAPING.

From a very interesting story by Rev. G. Strickland, published in the Freeman, we make the following extract:

When I was about fourteen years old, my maternal great grandmother died. She was a Universalist, and so were many of her descendants. She died in a remote part of the country, but her children and grandchildren were to have prayers in memory of her, at the Universalist meeting-house, a few miles from my residence, in the neighboring town,—the town of Bernardstown, Mass. It was earnestly desired that all her descendants in that vicinity should be present—I among them. This was a very serious and startling proposition. I, so Orthodox, attend a Universalist meeting! Verily! could that be?

I was so young, that the responsibility rested with the older members of the family. Very solemn and protracted were their deliberations, and I remember the arguments pro and con, to this day. Finally, it was concluded that I had thought so much about religion, and been so solemnly affected by it—had wept so much, that there could be no danger of my believing the strange doctrine; and, to save the feelings of my Universalist relatives, it was best that I should go.

Was there no great purpose of God calmly waiting to be wrought out there in that council? waiting, too, previously, out in that ploughing field, whilst I drove the slow ox team round and round, during three days, unable to gather strength and courage to mention this subject of the Universalist meeting?

The Sunday previous, the Orthodox minister felt moved to warn us against Universalism. Was it an accident, or was Providence in it? His text was: "The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matt. xii. 45, 46.

He told us that we perceived the condition on which this precious treasure, this priceless pearl, the kingdom of heaven could be possessed. It must be diligently sought after, and purchased at the sacrifice of everything.

He said that the Universalists would tell us that we need not seek after the kingdom of heaven,—need not make sacrifices for it,—that we must have it, even if we did not want it, were obliged to take it. It was mere folly, therefore, to be seeking after it, and making sacrifices for it.

Then he told us that there was the Bible on one side and Universalism on the other, and we could choose be-

tween them. They could not both be true. Either Christ deceived when he represented the kingdom of heaven as sought after and bought, or Universalists deceive when they represent it as given and forced upon us, willing or not. "Whom will we believe?" And many other things he said about Universalists turning the Bible upside down, and being the devil's preachers, all of which I received with favor and satisfaction, wishing that all Universalists could have been there, that they might be convinced of their error.

The next Sunday, trembling and afraid, I walked alone up to B., to the Universalists' place of meeting, and in due time found myself seated with a very respectful audience, in the same building with a Universalist preacher—Dr. John Brooks, now living in Bernards-town.

Was it accident or providence, that he took the same text that, in the hands of my favorite minister, the Sabbath before, was chosen to be a perfect exterminator of the Universalists' hope? Accident or providence it certainly was; for, until the evening before, he had been for a month, forty miles away; and then there was probably no one within six miles who knew aught of the meeting I attended the Sabbath before, but myself. He had been told nothing of it; he knew not that among the boys, in a coarse garb, was one who had heard that text explained, and remembered the explanation.

With a calm and serious countenance, which indicated much thought and honesty and love, he read the text, "The kingdom of heaven is like unto a merchantman, seeking goodly pearls; who when he had found one pearl of great price, went and sold all that he had, and bought it." He then remarked, that the hearer would observe that, literally, this parable represented the kingdom of heaven as the seeker, and not as the sought. It was likened to a merchantman, seeking goodly pearls, and not to the goodly pearls he sought, nor to the very precious one he found. In other passages, he said, the kingdom of heaven was compared to a treasure—and a very precious treasure it was, more valuable than all else; he who attained it to-day was more blessed than he who attained the throne and riches of the greatest earthly kingdoms. The law of the Lord was to be desired before all things. To understand his commandment was better than to possess gold; to do his will, sweeter than the eating of honey.

But, he said, the soul is also very precious to God,—the soul that he had made, and that lived and moved, and had its being in him—he loves it more than the mother loves her child; and Christ, in the text, may have designed to represent God's earnest care and love, and his own great labors and sufferings for the salvation of these souls.

And in this way he continued to speak to us out of a loving heart, bringing no charges against other ministers, but telling us quietly his own thoughts. I forgot that he was called by one name, and I by another—forgot Universalism and Orthodoxy—forgot, too much of my darkness and sorrow. Deeper than the voice of the preacher, but so very distant that its tones did but just reach me, yet coming nearer and nearer, and not dying away like the voice of men, I heard another voice which seemed to say to me, "Thou art not forgotten, my son. Do not fear, but love. A blessing is laid up for thee in heaven."

I went from that meeting with a gladness in my heart I had never known before. I had a new feeling; of a Father above me, who looked down upon his creatures and smiled. As I walked through the fields and solemn old woods, on my way home, all things seemed more cheerful and sunny, and loftier thoughts were whispered from the gray old trees, and lovelier from the little autumn flowers, speaking to me the language of confidence.

and hope. And God seemed walking there, as once in Eden, asking me why I sought to hide from him, seeing he only loved me. I sat down at the foot of an old oak, on whose great trunk and branches the moss had gathered, and the sky bent over me as in love, and here and there a few sunbeams found their way through their thick foliage, and seemed dancing in happiness around me, and an awful calmness came over me, and I wept as I had never wept before; not tears of bitterness, for all bitterness had gone from my heart, but blessed tears of hope and peace.

That night, as I bowed and said, "Our Father who art in heaven," there seemed a new meaning in the words and a new life of love in my soul, and I felt, "We are all brethren, and the same great Father loves us all."

I still, for a long time, had many doubts occasionally. But even these doubts were lighter than the leaden darkness and despair which had preceded them. I was not a Universalist, but I was what I had never been before, an inquirer, and sometimes, in my best moments, hopeful. I felt that I had placed too much confidence in one man, more than should be placed in all men. I felt that I had read the Bible more to prove my doctrine true, than to understand the word which had been given us.

I studied the Bible from that time, in confidence; praying that I might be guided into a right understanding of it. Gradually the small light which had shone upon me, became a great light, and the voice which spoke as from a distance drew exceedingly near to me, and I was established in the hope, and made to know that sin shall be finished, the alienated reconciled, and that holiness shall fill immensity as God fills it. Blessed be his holy name.

By this event my whole destiny was changed. That little hour, in that little church! how very important it was to me. My feelings have been different, my way of life different, all my influence in the world different, because of it.

Soon after the Sabbath, so important to me, the meetings were discontinued, the house closed, and Br. Brooks devoted his time and powers to the practice of medicine. And, now, for twenty-four years, he has never known that the seed sown there had taken root, and was bringing forth fruit. Perhaps he will never know it on earth. Often, when discouraged, I say to myself, your word is unheeded, even your most earnest word, and falls and perishes spoken in vain, this incident in my own history comes up before me and gently chides me for my want of faith—tells me that times and seasons are with God, and every true word is in the keeping of his spirit, and not one of them shall be lost. Then my patience and strength are renewed. The sower may not always know how the seed sprouts and grows, nor when, but silently night and day, wet by dews and rains, and warmed by sunshine, it grows, and the harvest comes at last. And in that harvest are both seeds and sowers, for many, very many future harvests, to gladden the world.

Let us, all of us, sow, taking care that it be good seed, —here to-day, elsewhere to-morrow, wherever we go, while we live; the care and the quickening are with God.

The Muskeet Grass of Texas is about to be introduced into Alabama. It will not grow on sandy land, but on stiff land, where from the tramping of cattle the ordinary prairie grass gets killed out, the muskeet almost invariably appears. It grows in great abundance in the western portion of Texas, and what is most singular about it, it is always much finer for stock in the winter time than any other. The immense herds of buffalo, wild horses and cattle, deer, and antelopes in the Northwestern part of Texas, keep constantly fat upon it.

CHILDREN.

Children are social beings. They bring into the world with them the undeveloped elements of those very affections to which they are indebted for preservation and physical comforts during the most helpless period of their existence, as well as all other soft endearments of life, in the several stages of its progress. Constitutional differences there certainly are in this respect, as well as every other. Some children are naturally more social and affectionate than others. This every mother must have observed in her own nursery. But whatever diversities may exist, the general constitution is every where the same, and the social affections need to be watchfully and judiciously educated, no less than the intellect and conscience.

CHARMS OF RURAL LIFE.

Besides the benefit of mental discipline derived from the study of nature, for which agriculture opens as wide a field as any other pursuit, the charms of rural life are unalloyed by the reflection of ill-gotten gains, and uncontaminated by immoral influences. The farmer has no occasion to review with remorse a life of injustice to his fellow-men, or mourn the loss of fortunes accumulated by an occupation almost necessarily dishonest. The lawyer looks upon his briefs prepared for unjust causes; the physician upon the emaciated forms of his patients, and the speculator upon the wealth amassed from the ruined fortunes of others, with the humiliating consciousness that they have not in all instances returned an equivalent for what they have received. But the cultivator of the soil may pursue his calling with the cheering reflection that an all bounteous Providence has remarked his efforts, and through him bestowed more of happiness upon his fellow-men.

"SABBATH SCHOOL CELEBRATION."

The Mindenville Universalist Sabbath School will hold its next celebration on Tuesday, the 21st inst.; on which occasion the Scholars will meet in the school house at Mindenville at 9 o'clock, A. M.; from thence they will proceed to a boat prepared for the occasion, and then by canal to Fort Plain, and back. On the return of the School, the children will again form in procession, and march to a grove in the vicinity of the School, where they will sing and speak pieces. There will be also addresses by Brother David Potter, and Brother G. W. Anderson. Ample refreshments will be provided by the ladies of the Universalist Society, at Mindenville.

Sabbath School scholars of neighboring Societies are respectfully invited to be present with their parents and teachers. Come, all that can, and you will receive a glorious welcome, besides participating in the joys of the occasion.

DANIEL SCHUYLER, NICHOLAS VANSLYKE, AARON KLOCK, HENRY WINNE, R. HAWN, PETER BUNSTEADT, JOHN CARTER.	}	Com. of Arrangements.
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CONFERENCE AT SULLIVAN.

A Conference of the Central Association will be holden on the Wednesday, and Thursday, (29 and 30,) of August inst., at Sullivan, village of Conashenaga, Madison co., N. Y.

It is hoped and expected that ministering brethren within the bounds of the Association, will not fail to attend; and we affectionately invite ministering brethren from sister Associations, to meet with us. Brethren and sisters, and the public generally, are invited to meet with us at our feast of Zion.

Per Order JOB POTTER, *Standing Clerk.*

CONNECTICUT SUNDAY SCHOOL ASSOCIATION.

The Annual Meeting of the Connecticut Universalist Sabbath School Association, will be held at Norwich on Wednesday, August 22d., 1849. An Address will be delivered in the evening by Rev. J. H. Farnsworth. The settled ministers in the State with two delegates from each Sabbath School, constitute the Council.

O. UTLEY, Rec. Secretary.

N. B.—The friends in Norwich cordially invite a large attendance of the friends of the Sabbath School cause.

CLIFTON SPRINGS PIC NIC!

The Sabbath Schools of the Ontario Association of Universalists and the School in Auburn, will unite in an excursion to Clifton Springs on Wednesday the 22d day of August, if it be fair weather; if not, then the next fair day following. All are expected to meet in the Grove as early as 10 A. M.

A great gathering is expected. The exercises will be interesting—songs and hymns, speeches, music, dinner, &c. All who can, are expected to aid in furnishing eatables for the table. Come young and old, the gay, innocent, and beautiful!

In behalf of the committee J. R. JOHNSON.

Victor, July 20, 1849.

CHAUTAUQUE ASSOCIATION.

This body will hold its next annual session in the Methodist Church at Sheriden-Centre, the second Wednesday and Thursday in September. Both clergy and laity are cordially invited to attend. Those coming from a distance will find a committee at the Church to direct them to places of entertainment. Let there be a large gathering of the faithful. It is earnestly desired and expected that every Society will send delegates, with full statistics.

F. M. ALVORD, Standing Clerk.

NOTICE.

Those persons who may attend the Connecticut State Convention from a distance, are requested to call at the Universalist Church in Norwich, where they will be waited upon by a Committee who will direct them to places of entertainment. Let as many of our brethren be with us on that occasion as can consistently attend. Living as we do on a direct line of travel between New York and Boston, we confidently anticipate the attendance of a goodly number of friends from abroad. Let us not be disappointed.

E. W. R.

☞ Trumpet will please copy.

HUDSON RIVER ASSOCIATION FOR 1849.

The Annual Session of the Hudson River Association of Universalists, will be held at Porter's Corners, Saratoga Co., the first Wednesday and following Thursday in September next. The Council will be organized at 8 o'clock, and public services will commence at 10 1-2 o'clock, on Wednesday morning. Br. Collins, of Hudson, is to deliver the Occasional Sermon. It is earnestly desired that every society within our bounds will do its duty by sending two delegates, and furnishing them with the statistics of the Society they represent. Those who come in private conveyances will stop at the Church, where a committee will receive them; and those who come by public conveyances will stop at Saratoga Springs, where friends will be in waiting, who will take them to the place of meeting, and return them to the Springs. When brethren arrive at the Springs, call at Br. Huling's Bookstore, Broadway, opposite the American Hotel.

J. J. ASPINWALL, Standing Clerk.

PENNSYLVANIA UNION ASSOCIATION.

The 'Union (Pa.) Association of Universalists will meet in Reading, Berks, Co., on Wednesday 5th day of September next, and continue in session two days. Delegates from all the Societies within the bounds of the Association, are earnestly desired to attend, and all persons are affectionately invited to be present.

LEWIS BRINER, Stand. Clerk.

NOTICE.

The Connecticut Convention of Universalists will hold its annual Session in Norwich, on Wednesday and Thursday, 22d and 23d of August next. The Council will be organized at the Church, on Wednesday, at 9 o'clock, A. M. Public religious services will be held in the morning, afternoon, and evening of each day. Bro. Moses Ballou will deliver the Occasional Sermon.

Delegates from Hartford, Co. Association: H. B. Soule, A. L. Loveland, T. P. Abell, clerical; Martin Fancher, N. Granby, J. B. Clark, Poquonock; A. Woodruff, Hartford; W. Thayer, Winsted; W. Gladden, Berlin; W. S. Camp, Middletown, Lay.

Delegates from Southern Association: M. Ballou, J. J. Twiss, Henry Glover, clerical; B. Keeler, Westport; J. F. Lockwood, Stamford, J. P. Booth, Stratford, N. B. Dibble, Danbury; D. Pendleton, Bridgeport; Herman Fairchild, Newtown, Lay.

W. A. STICKNEY, Standing Clerk.

N. B. Will Trumpet please copy?

BUSINESS ITEMS.

Bro. Usher, Credit S. M. Whipple, No. Adams, Mass., \$1, for Miscellany, and charge this office.

MARRIAGES.

In Deerfield, on the 8th inst., by Rev. D. Skinner, Mr. Austin R. Wolcott, of Trenton, to Miss Eveline Barnard, of Marcy.

DEATHS.

In Keene, N. H., on the 2d ult., Ruth Skinner, relict of the late Timothy Skinner, of Westmoreland, N. H., and mother of Revs. Warren and Dolphus Skinner, of the Universalist ministry, aged 78 years.

At Mt. Washington, Mass., at the late residence of his brother. (Jeremiah,) whether he had gone on a visit, on the 22d of June, Nathaniel Dibble, Esq., of Salisbury Herkimer co., N. Y., aged 73.

His remains, by his request, was brought back to Salisbury, for burial.

At Frankfort, N. Y., June 6th, Caroline Duell, daughter of Stephen Duell, late of Stillwater, aged 16.

At Fort Herkimer, N. Y., July 6th, Widow Mary Aldrich, aged 78.

In Norwich, Conn., April 15th, Thomas Potter Gorton, aged 15 years, eldest son of Anthony and Nancy Gorton. The subject of this notice became very early in life, the victim of an incurable and painful disease, whose wasting and whose agony he endured for eight years. This blighting of his early prospects, this overshadowing of his young life with hopeless sorrows,—and still more, the serene and patient spirit which he manifested even in his most painful moments—greatly endeared him to all who beheld his emaciated form, and thoughtful earnest face. His temper and disposition were always highly amiable, and while his sufferings saddened, his goodness rejoiced his parents and friends. He died in the light and beauty of a calm trust in God as the Savior of all men; and, amid the tears and grief of the affection that hung over him in his last earthly moments, he spoke of the loveliness of the world that was opening to receive him to its communion, and anticipated the time when he should welcome all he left behind, in the spiritual bowers of immortality. On the 16th, his cofined dust was borne to the Universalist Church, where the Sabbath School, of which he was formerly an esteemed member, united in singing a hymn to his memory, and where the writer of this notice made an appropriate Address; after which we buried him in the faith we had loved so well, and tested so fully.

E. W. R.

'Ch. Freeman' will please copy.

In Ellsburgh, on the 6th inst., Rev. C. G. Persons aged 78 years and 2 months. Father Person, has long been a faithful laborer in the cause of Universalism. A discourse was preached by the request of the deceased by Br. Morse.

In Bellville, on the 5th inst., Abbey K. Hovey, aged 7 years. The funeral services were attended in the Baptist Church, by the writer, on the 7th inst.

L. RICE.